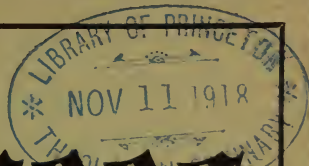


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# Olive Trees

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NOVEMBER, 1918

No. 10

A MONTHLY MISSIONARY JOURNAL  
Published by The Board of Foreign  
Missions of the Synod of the Re-  
formed Presbyterian Church of North  
America in the interest of Mission Work

“If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency that the State has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won.”

ADMIRAL SIR DAVID BEATTY,  
*Commander of the British Fleet.*

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# OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,  
AT 215 BUCKINGHAM PLACE, PHILADELPHIA, PA.

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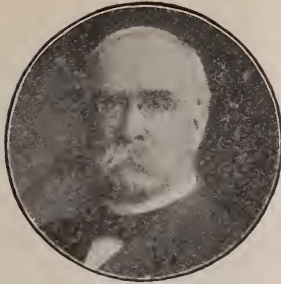
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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

NOVEMBER, 1918

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## EDITORIALS

### EVENTS IN THE NEAR EAST

The eyes of the world have recently been turned towards the Near East, where our missions are located in the Levant. Probably the most surprising success of all the victories of the Allies was that of General Allenby in Palestine. By this victory he captured two Turkish armies and liberated a large part of Palestine. No one with any sentiment could have failed to be touched by the news of a few weeks ago that the British cavalry had reached and passed the village of Nazareth. What must have been the feeling of a devout Christian in those ranks as he realized that in the most momentous struggle of all time, fighting to save for the world all the ideals that Christ came to teach, he had at last reached the birthplace of the Messiah and trod the soil made sacred by the footsteps of the Master. More significant in a military way was the capture about the same time of the historic city of Damascus, and still more significant to our missionary work the later occupation of the seaport of Beirut. With these two important places in their possession the next advance will probably approach if it does not reach our mission

centres at Latakia and Mersina. With these events taking place the question assumes immediate importance as to what is the attitude of the Allied Governments towards these lands. Will the conditions of peace remove the Turkish yoke from these long oppressed peoples? This makes significant the deliverances which have been made on that subject. Premier David Lloyd George has said:

"While we do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race, with its capital Constantinople—the passage between the Mediterranean and Black Sea being internationalized and neutralized—Arabia, Armenia, Mesopotamia, Syria and Palestine are, in our judgment, entitled to recognition of their separate national conditions. What the exact form of that recognition should be need not here be discussed, beyond stating that it will be impossible to restore to their former sovereignty the territories to which I have referred."

President Wilson has also declared:  
 "The Turkish portions of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now

under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees."

The avowed purpose of the Entente Powers is thus to end the rule of the Turk and banish him to his homeland. Another reassuring consideration is that we have a Christian President who understands the missionary situation and is interested in missionary work. There has been some criticism of the President in that he has not been willing that America should declare war on Turkey. The critics of the President have asserted that his main advisers in regard to his policy toward these countries have been Dr. J. L. Barton and Mr. Cleveland Dodge. Dr. Barton is the Secretary of the American Board of Foreign Missions and Mr. Dodge is the millionaire philanthropist, who is one of the main supporters of Robert College at Constantinople. Whatever we may think of the President's policy it is a satisfaction to know that the determining motive was interest in the welfare of Christian missionary work.

For fifty years our fathers have prayed for the liberation of these lands and the breaking of the rule of the unspeakable Turk, and it seems now that these prayers will soon be answered. There is something for us still to do. And in this connection we may call attention to the very interesting address of our former ambassador to Turkey, Henry Morgenthau, which is published on a later page. Of especial significance is his appeal for the moral force in America to see to it that there be no compromise that will leave these lands still subject in any way to the murderous tyranny of the Turk. Events are moving so rapidly and are so far beyond our control that perhaps we can only wait, but while the nation

has been saying so emphatically that there shall be no compromise with Germany it would have been well for the Christian sentiment of our country to say as well that there shall be no compromise with assassins of Armenia and the tyrants of the Near East.

---

#### MISSIONARY FACTS AGAINST THE BACKGROUND OF THE WAR.

Old truths sometimes stand out more impressively against the background of new facts. Particularly is this true in regard to such truths as the missionary cause presents to our minds. They are so vast, so far beyond all comparisons, that it is hard to grasp their significance. The war is, however, furnishing some parallels that make the missionary facts exceedingly impressive. First of all, as to our church in America, we thought we could hardly spare so many of our choice young men and women for the foreign field. Young men of capacity in the service of the church who inclined to missionary work were sometimes only reluctantly spared from the homeland. Yet today we have contributed four hundred of our best young men for the terrible business of war. So, too, America thought she was doing well to contribute about \$20,000,000.00 in 1917, her high water mark, to Foreign Missions; but during the last year we have contributed, according to the estimate of Dr. Mott, about \$400,000,000.00 to charitable and religious purposes connected with the war. Again, we have been distressed over the murder of women and children in France and Belgium, and of wounded soldiers in hospital ships and camps; but what do we think of the fact that 2,000,000 Armenians have suffered massacre. Our hearts have burned within us as we have thought of the starved people of Belgium, yet, to quote Dr. Mott

again, "if the sufferings of Belgium, Servia and Roumania should be rolled into one they would be engulfed by those of Poland," to which another adds, "yet, more people have been suffering from the pangs of hunger in India than in Poland. And this has been going on for ages." It is estimated that in Asia and Africa 2,000,000 go to bed every night with the pangs of hunger unsatisfied. Or, to look at another problem, our hearts beat fast with anger as we read of the enslavement and wronging of girls in the invaded countries of Europe, yet a recent writer says, "more than 1000 Chinese girls, who have been sent south to be sold as slaves, pass through the Yangtse port of Ichong every year." And this goes on unchallenged all the time. And even deeper than these things is the contrast between our distress over the physical suffering of Europe and our neglect of the spiritual needs of the lands without God and without hope in the world. Against the dark background of the war let us see our task more clearly, and from our physical victory that is soon to come let us take increased devotion to the warfare that is ours until all enemies have been put under his feet.

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#### CONTRIBUTIONS AND SALARIES.

It is necessary again to urge the Church to continued liberality in her contributions to her missionary work. The receipts during the present year have shown a marked decline, and there are deficits in several of the mission funds. The Church must remember that we are in a virtual agreement with the missionaries to continue their support and to sustain their work. A man cannot reduce the wages he pays his workmen in order to buy Liberty Bonds or to contribute to the Y. M. C. A. Neither can we rightly subtract from our contributions to missions even in the present call for funds elsewhere. The work must be sustained.

In this connection it may be well to let the Church know that the missionaries are themselves offering to bear part of the burden of these trying years. Their offer comes about in this way. In China our missionaries use of course not American, but Hong Kong, currency. During the war the price of "exchange" as it is called, the charge for exchanging American money into Chinese, has steadily advanced. Whereas heretofore fifty cents of American money would purchase one dollar of the cheaper Hong Kong currency, now the rate has advanced to eighty cents. This means that a missionary formerly paid, say, \$1200.00 American money, received for it \$2400.00 of Hong Kong currency. Now, at the rate of eighty cents, he will receive \$1500.00. It is, of course, the amount they receive in Hong Kong money that is significant to them. The result is that the raise in the rate of exchange has resulted in a virtual and very material reduction of salaries for them. The various boards having missions in China have generally agreed to make good this decline, and our own offered so to do, and in fact did it for one or two payments. The Mission itself, however, as a Mission, by vote, offered to meet this increased rate of exchange themselves. They said that as others at home were making sacrifices they would also. This seemed to the Board too much for them to do, and yet on account of a depleted treasury, and also on account of their own offer, it was agreed that for the present this arrangement would be accepted. The Board instructed the Mission, however, that if any missionary found this economy too great he should apply for help from the Board in meeting this increased cost of exchange. This is mentioned that the Church may know that their representatives across the sea are sharing with them the burdens of these trying days, and that it may emphasize the necessity of keeping the treasury supplied and the salaries paid in full.

### A MOMENT OF NOONDAY PRAYER.

An increasing number of Christian people will be interested in any movement that aims to enlist them in daily prayer for our country, our President and "the boys." Many of us who have been observing this custom have found it profitable to ourselves, and a source of confidence that we are thus helping in the great cause. And it is gratifying that the movement is widening. Recently the Corresponding Secretary of the Board of Foreign Missions received a letter from the secretary of a committee in New York which is seeking to extend the practice until "A Prayer Circle Around the World" has been realized. Request was made by Miss Ruth Morgan, the secretary, for names of our missionaries and a letter from our corresponding secretary to be sent in connection with an appeal to our missionaries to unite in the noonday prayer. A series of cards is being issued, which bear printed verses of Scripture, suggestion for prayer. We are also assured that "the movement is not denominational, is connected with no organization, and there are no fees." I take the liberty of reproducing here the two cards already issued, and the explanation which is printed on the back of each card. If any wish copies of these cards for distribution among friends, they may be had, free of charge, by addressing the secretary, Miss Ruth Morgan, at the address indicated. The writer of this line has found it very easy to enlist people of almost all classes, even those whom he incidentally meets on the streets, in this prayer circle. Here are the Scripture cards:

#### NOONDAY MEDITATION.

1. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Luke 17: 21.

2. "I will never leave thee, nor forsake thee." "Lo, I am with you alway, even unto the end of the

world."—Hebrews, 13: 5; Matthew 28: 20.

3. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."—Joshua 1: 9.

4. "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is nothing else."—Isaiah 45: 22.

(Learn these meditations so that you can silently repeat them over and over.)

#### NOONDAY MEDITATION.

Whosoever shall call on the name of the Lord shall be delivered.—Joel 2: 32.

Whatsoever ye shall ask the Father in my name, he will give it you.—John 16: 23.

Before they call, I will answer; and while they are yet speaking I will hear.—Isaiah 65: 24.

The Lord is the strength of my life; of whom shall I be afraid?—Psalms 27: 1.

Bless the Lord, O my soul; and all that is within me, bless his holy name.—Psalms 103: 1.

(Learn these meditations so that you can silently repeat them over and over.)

And on the reverse side of the cards this explanation is given and this hope expressed:

Every day promptly at 12 o'clock in each locality, those interested, all over the world, singly or in groups, meditate on these verses from the Bible for the purpose of calling forth Divine protection and help for the American and Allied soldiers and sailors, and all others who are working for the freedom of the world.

The power for good of united prayer is well understood:

"For where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18: 20.

Men in the service will be heartened by the knowledge that those at home, instead of yielding to worry

and depression, are holding constructive thoughts helpful to themselves as well as to others.

As the meditations are begun at noon, local time, the movement each day will follow the course of the sun for the entire twenty-four hours. This means that all through the day and night any one in danger or great need will have the comforting assurance that during every passing moment many are working for his safety and relief.

RUTH MORGAN,  
Secretary.

100 Central Park South, New York City.

Are we not warranted in believing that if we earnestly pray day by day we shall actually be "working?" Our boys are "doing" their part; are we willing to do our part—"helping together by prayer?" Our country needs our prayers; our President needs them; our boys need them; the Allied nations need our prayers; and in a tragic sense, the great transgressors most of all need them. "Pray ye."

FINDLEY M. WILSON,  
Corresponding Secretary.

### THE LUST OF THE EYE.

Genesis xiii, 10-18.

By DR. JOHN H. JOWETT.

Look at Lot. He was a man of the world, sharp as a needle, having an eye to the main chance. He boasted to himself that he always "took in the whole situation." He said that what he did not know was not worth knowing. But such "knowing" men have always very imperfect sight. Lot saw "all the well-watered plain of Jordan," but he overlooked the city of Sodom and its exceedingly wicked and sinful people. And the thing he overlooked was the biggest thing in the outlook! It was to prove his undoing, and to bring his presumptuous selfishness to the ground.

Look at Abram. His spirit was

cool and thoughtful, unheated by the feverish yearning after increased possessions. He had a "quiet eye," the fruit of his faithful communion with God. He was more intent on peace than plenty. He preferred fraternal fellowship to selfish increase. And so he chose the unselfish way, and along that way he discovered the blessing of God. "The Lord is mindful of his own. He remembereth his children." In the unselfish way we always enjoy the Divine companionship, and in that companionship we are endowed with inconceivable wealth.—*My Daily Meditation.*

### THE LARGER WATERS.

1 Thessalonians iv., 13-18.

By DR. JOHN H. JOWETT.

Death is not an end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate, and let in the King's guests into the realms of eternal day. "And so shall we ever be with the Lord."

And so the range of three-score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore-lines of seventy years. It is an arm of the sea, and where the shore-lines seem to meet in old age they open out into the infinite. And so we must build for those larger waters. We must lay our life plans on the scale of the infinite, not as though we were only pilgrims of time, but as children of eternity! We are immortal! How, then, shall we live today in prospect of the eternal morrow?—*My Daily Meditation.*

There may be times when you cannot find help, but there is no time when you cannot give help.

Above all things, in all circumstances, and under every emergency, preserve a clean heart and an honest purpose.

ADDRESS BY HONORABLE  
HENRY MORGENTHAU, LL.D.

(At the annual conference of the Foreign Mission Boards held last year at Garden City, N. Y., an address was made by Henry Morgenthau, who had then just recently returned from Turkey. The address was of unusual interest, and has just been published as a part of the minutes of the conference. We take it as it appears, with the introduction of Dr. Barton, from those minutes. It will be read with interest.—*Editor*).

Thursday Morning, January 17.

CHAIRMAN DE SCHWEINITZ: According to the special order adopted last evening, we are now to have the pleasure of hearing from one whom we have learned deeply to honor because of his service to the missionary cause, the Honorable Henry Morgenthau, formerly Ambassador of the United States to Turkey; and I shall ask Dr. James L. Barton, of the American Board, to introduce him to the Conference.

DR. BARTON: It is an interesting fact that when a Presbyterian President wanted a representative American to go to a Mohammedan country, whose chief business would be the protection of American Christian missionaries and, as it afterward developed, of persecuted Christians in the country, he chose a Jew, and Ambassador Morgenthau proceeded to Constantinople in 1913, some months before the war.

Not long after he arrived in Turkey he took an extended tour through Asia Minor and down into Syria and Palestine to acquaint himself with the missionaries and the missionary work, the work especially assigned to him as a representative of the United State government. When he showed such deep interest in mission work and the persecuted Christians, one of the Turkish officials said to him, "How is it that you, a Jew, are exercising yourself to such an extent for the protection of Christians?" The Ambassador's reply was, "America is 98 per cent. Christian and 2 per cent.

Jew. I represent America, so that as ambassador of the United States to the Porte I am 98 per cent. Christian and 2 per cent. Jew."

I sincerely believe—and this is the opinion of a large number of missionaries who have come out of Turkey, some of them very recently, but who lived in close contact with Ambassador and Mrs. Morgenthau at Constantinople during those months of intense trial, difficulty and peril—that there is no person living who during those twenty-seven months did more for the cause of foreign missions in the Turkish Empire than Henry Morgenthau. I believe it to be eminently fitting that he should meet with us here this morning, and I feel that we are honored by receiving one who has so identified himself with the cause of missions in Syria and throughout the whole Ottoman Empire.

It gives me great pleasure to introduce to this audience the Honorable Henry Morgenthau, LL.D.

DR. MORGENTHAU: *Ladies and Gentlemen*: I have first to apologize for being thrown at you the way I was. This was not a deliberate scheme on the part of Dr. Barton. He discovered my hiding place. I am hiding upstairs in this hotel trying to do almost the impossible—to write one book where I have material for five, and to do in six weeks that which usually takes six months; so I think I have the sympathy of this audience in this little task.

My first lessons and instructions in missionary matters were obtained from some of the gentlemen that are present in this room. When I was appointed by the President to go to Turkey to represent this country there, I knew very little about the details of the missionary movement. Some of the gentlemen asked me to meet with the representatives of the missionary societies in New York; and about ten or twelve there gave me a great deal of information. And I discovered that five of them were



about to go to Europe on the same day that I was, but they were going on a different steamer. I wanted them to change their passage and go with me. They said they could not. Of course I believe the organization they represented limited their expenses. So as the mountain would not come to Mahomet, I went to them and crossed on their steamer. And that was one of the most providential things which could have happened to me; for during those seven or eight days they constantly, at all hours of the day and at the meals, instructed me about the missionary movement. I only got back at them once. At one meal I said, "Now give me an opportunity;" and I talked to them for two or three hours and told them of our activities in New York. I told them of how we were taking care of the many people that came to New York and needed help, how the social centres, the social settlement houses in New York were really missions for foreigners that had reached our shores. And after I had talked for some time, they interrupted and said, "We do not need to instruct you so much. You seem to have the same thoughts that we have."

Now, my friends, when I came to Turkey one of the first men whom I met was Mr. William W. Peet. Mr. Peet is one of the ablest statesmen I have met. He treated the missionary movement in a statesmanlike way. He explained to me all its ramifications in detail. He showed me the activities, and he urged me to take a trip. His urgings I found out were not quite unselfish. It is a good story, and I might as well tell it to you.

When I concluded to go to Palestine, Brother Peet came in one day, and he said to me, "Do you know that as Ambassador you have the right to visit the caves of Machpelah?" And he told me what a rare treat it was to be permitted to visit the graves of Jacob, Isaac, Leah and Rebecca.

I said, "Look here, Mr. Peet. Is

this merely for information, or is there just the slightest intimation of a hint that you would like to go along?"

He said, "You can construe it as you like."

So I said, "I think you will be a very valuable companion, and I most cordially invite you."

A few days afterward, our Armenian-Turkish Secretary, Mr. Schmavonian, came to me and told me that he had heard that I had agreed to take Peet. "Well," he says, "you know that I have given you a great deal of information and I am about the best posted as to the real state of the missions, and I know the missionaries all by name. I have corresponded with them." And there isn't a man outside of the professional missionaries in Turkey who has done more for the missionaries than Schmavonian has. So he said, "Don't you think you ought to take me along?" So, to make the story short, I secured the consent of the State Department, and he came along.

Two days afterward Peet came back again. He said, "If you really want a very successful trip—and you know that you are not so well posted on Biblical history—you ought to take Dr. Hoskins from Beirut."

I said, "Now look here that sounds good."

He told me of the books Dr. Hoskins had written and his thorough information.

I said, "How can I take Dr. Hoskins without inviting Dr. Bliss? And if I invite Dr. Bliss, the president of the Syrian Protestant College, I must take his daughter, because she has married the son of my intimate friend, Cleveland Dodge."

"Well," he says, "Why not take them all?"

We did take them all.

The next man that I met in reference to this matter was Dr. S. B. McCormick, the chancellor of the University of Pittsburgh. I met him in Cairo. When McCormick came up to

me, he said, "Now I am not going to ask a favor for myself," with an intimation beneath it, "but there are three thousand students attending the University of Pittsburgh; if you want to please them, give me an opportunity to go with you."

The next candidate was a very fine young gentleman of the ministerial profession, and he came up rather suspiciously, and he said, "I hear you have got permission from the Sultan to visit these caves."

I said, "Yes."

He said, "Maybe if I tell you who I am, you might take me along."

"Well, pray, who are you?"

"Well," he said, "my brother married Jessie Wilson."

The next one was Lord Bryce. I met him with his wife; and he said, "You know I have heard of your contemplated journey."

I said, "Yes."

"Well," he said, "Do you know I was Ambassador once," (and everybody knows it). "So, how about my going along with you?"

I said, "If you come, I shall be delighted."

Well, I won't tell you about all the rest. We had twenty-seven in all.

But the best part of it was when Dr. Hoskins stopped us just as we had entered a Mohammedan mosque and he suggested to me that I ask them all—Mohammedans, Jews and Christians—to give ten minutes to silent devotion to the same God whom we all recognized; and those were about the most sacred ten minutes of our trip.

But, my friends, there is a great deal to be said about Turkey. There is a great deal to be learned about that country. Your missions there have done wonderful work. Of the people there eighty-five per cent. are absolutely ignorant. It was necessary to show them what education meant. The government at present is terrible. All these Armenian atrocities—no matter what you have read about them, you cannot grasp what is going

on. These people who at present usurp—and I use that word deliberately, "usurp"—the government there are absolutely determined to Turkefy Turkey. They want to eliminate every Christian, and later on every Jew. Their idea is that their forefathers, when they invaded Turkey—and it is perfectly astonishing if you talk with them about it; they treat this event as though it occurred a few months ago—they say, "Our forefathers forgot, overlooked, annihilating the people that were there, and we are going to make this good now, because we find that we are unable to assimilate them."

Now I believe that one of the tasks before the world at present is that the 400,000,000 Christians who control every government in Europe and America must not stand by and allow the Mohammedans in Turkey to have hereafter any control or power over Christians. These men are now unable to appreciate what Christianity means. Their theories are different, their thoughts are different, and they are determined now in their desperate strait to do desperate things to regain full control of such land as is left to them. They have seen their country gradually sliced away from them, territory after territory, Bosnia, Servia, Roumania, Bulgaria, Greece, Macedonia, all those sections and all of Africa have been taken away from them. They are just like wild bulls, like maddened animals of some kind, not like human beings. They are determined to hold on to what they have, and they are not going to stop at anything to accomplish it. You will realize this when you study the facts and see how they treated the Greeks; it is little known in this country how shamefully they treated the Greeks from 1913 on. I speak only from the period I spent there. They have treated the Armenians worse. They are treating the Syrians badly. They are treating the Arabians almost as badly.

And now it is up to you folks in the United States, because I warn you that the other countries may again forget their duty. If Europe had punished the Turks for the Armenian atrocities in 1905-7 this thing would not have occurred. And that the Turks must be driven out of Europe—and there is no alternative—it will be to our neglect. And one of the objects that we must all have in mind is to create public opinion in America. There are good Mohammedans as well as bad ones. But these Turks of a peculiar sect now in control have seen Abdul Hamid for thirty years maintain his control by doing desperate and vicious things. They have tasted the sweets of power and they want to continue to exercise it, and they think the only way they can exercise it is to get rid of the better class, the Christian and Jewish populations, and they think they can dominate Turkey. They have up to now lived on the spoils of the past. They have lived by despoiling the Armenians and the Greeks and others. They do not realize that they are killing off the very power that enables the country to exist.

The people are more impoverished than anyone here can conceive. They are not earning anything. Their railroads have practically been ruined. They did not have many. They haven't many roads. In the early part of the war nearly all their animals were requisitioned for army purposes, so they have no way of moving their crops and no way of interchanging commodities. All the Mediterranean ports are blockaded by the French and English. As you know, the Dardenelles are blockaded, and so is the Bosphorus, so there is no way of anything coming in except over that small railroad that comes through Bulgaria. Hence they are today in a very depressed and impoverished condition; and it is up to us to see that relief is afforded them.

But before leaving, I want to say this to you: I have never met—and

I have met many people in my life—I have never met a finer set of men and women than the missionaries in Turkey. They did things which if it were known would make them saints in the eyes of the community. They stood by their flocks. When I was instructed by the State Department to tell them to leave, they refused to leave. They said, "We are going to stand by whether it causes our death or not." The amount of heroism that was displayed, the amount of martyrdom to which some of them submitted, ought to be an encouraging lesson to us all. And we are just now in great need of it in this country, because this country is facing a tremendous crisis; and if it turns out that we are morally as unprepared as we are physically unprepared, I tremble for the fate of the world.

Now the responsibility is upon you folks as much as any other set of people in this country to brace up the morality of the country, to show that we are not morally unprepared. This great fight that we have entered upon is not for territory. It is the greatest moral issue that has ever arisen in the world. The Germans are deliberately planning to enslave the world. They are deliberately determined, if it is at all possible, to do in 1918 to 1920 exactly what the Turks did in 1453. Since 1453 we have been trying to drive the Turks out, to rid ourselves of that blight on the history of civilization. With the Germans, if force can overrun the world against right, it may take a thousand years to rid ourselves of it. We must together steel ourselves to the task, no matter at what sacrifice, that this war may be fought to a successful finish, and we must spread that thought through this country. We are going to have more trying days. Things look fairly dark now, but they are light compared to what we will face before we get through. We are confronted by a tremendous proposition; and, my friends, it is a test as to whether the Jewish-Christ-

ian civilization is going to last or not, and the decision will be reached in the next few years.

CHAIRMAN DE SCHWEINITZ: I want in the name of the Conference to assure Dr. Morgenthau that we appreciate very greatly the privilege of having this message from him and express to him our cordial thanks for speaking to us this morning:

\* DR. JAMES I. GOOD: I rise to move that we refer to the Business Committee the preparation of a suitable resolution of appreciation to Dr. Morgenthau.

The motion was adopted unanimously.

At a later session the following resolution presented by the Business Committee was unanimously adopted:

The Foreign Missions Conference of North America honors itself in recording its profound appreciation of the untiring and devoted services to the cause of Christian missions and in defense of persecuted non-Moslems in the Ottoman Empire by the Honorable Henry Morgenthau, LL.D., recently United States Ambassador to Turkey. The Conference is grateful to the Honorable Mr. Morgenthau for his presence in its sessions and for his gracious words regarding foreign missionaries in Turkey as well as for his stirring appeal for heroic efforts at this hour to save the world at large from despotism.

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### OUR SOUTHERN MISSION

By REV. G. A. EDGAR, D. D.

We opened on the first with a good attendance and fair prospects, and were just beginning to settle down to work when the school was closed last week by the city authorities—with other places of public resort—as a precaution against the spread of the Spanish influenza. We hope the interruption will not be for long.

The condition of the negro masses

in point of education and morality is woefully low all through the south land. In urban communities, such as our mission occupies, we do not see conditions at their worst, but in the rural districts, on the large plantations, especially those removed from the railroads and isolated from contact with the outside world, they are described not only as immoral but unmoral. Their depravity is the depravity of barbarism. However it is bad enough even at its best.

The sanitary, economic and moral status that prevails in the majority of negro homes is of a very low order. The home, the school and the church, the three principal agencies by which the uplift of any community is attained and preserved are largely devoid of elevating influence. The salt has lost its savor, and is good for nothing. Wherewith shall it be salted?

There seems to be so little of a higher nature in the negro child to appeal to. I have been surprised at the meagre response I have been able to awaken by an appeal to the sense of fair play, magnanimity, honor or even gratitude. If these nobler attributes be there they are deeply buried under the debris of fallen human nature or smothered under the accumulations of evil that moral neglect invites.

Many of the children that come to us have had no home training—like Topsy in "Uncle Tom's Cabin," they "just growed." They are often bossed and beaten, but they are not disciplined, much less brought up in the nurture of the Lord. In fact, the home life instead of being a support of the work in the mission is one of the difficulties we have to contend with. What we try to build up in the school is often frustrated by the influence of the home.

Education and evangelization seem to me to be the only efficient means that will remedy these conditions and save the race from the slough of deg-

radation into which it has fallen. It has been said that "the solution of all human problems ultimately rests upon rightly directed education. In its last analysis education simply means bringing forth all the native capacities of the individual for the benefit both of himself and of society. The initial steps for increasing the efficiency and usefulness of the negro race must necessarily be taken in the school-room." This is true; but it must be Christian education. It must develop the moral as well as the intellectual nature. Secular education alone will not attain the desired end. Emphasis must be placed upon the gospel of our Lord Jesus Christ which "is the power of God unto salvation to every one that believeth."

As a class the negroes seem eager to obtain an education, and so besides being a benevolence in itself, the educational feature of our mission schools furnish a means of bringing those who desire to avail themselves of it under the influence of the gospel.

The education that will most benefit the negro is one that is adapted to his aptitudes and suitable for the place he may reasonably expect to fill in society. Bearing this in mind, it should be broad and liberal, not confined to the academic grooves. So far as book learning is concerned, it ought to be elementary and practical rather than classical. It should be such as will inspire and help him to make a competent living and to have a better home. This will elevate him in his own self respect and the esteem of society, both of which will help to lift him up morally. It should be such as to create higher ideals of what makes life worth while. For the standards of living are in every respect low, and it is a character weakness of the negro race to think that the supply of physical needs and the gratification of animal enjoyments is the acme of contentment. Work is a good antidote for immorality. To increase the negro's wants is right in line with salvation because as soon as

his wants are satisfied he ceases to work and relapses into that idle contentment which is fatal to the cultivation of virtue and favorable to the inroads of vice. And with all this he should be taught the principles of the gospel, the fear of God and the practical duties of religion.

Several reasons might be assigned for the necessity of carrying on mission work among the negroes. One is that the State has neglected to do its share. This is partly through prejudice and indifference. Many southern people are bitterly opposed to the education of the negro. And it is partly through financial inability. The South was left impoverished by the Civil War. The present school fund is not sufficient to provide and equip schools for white and black. And in view of this fact the South has not thought it mete to "take the children's bread and cast it to the dogs." So the "dogs" have to do without, unless help arises from some other source.

Another reason is, that the Church has neglected its duty. The Christian congregations of Selma are doing absolutely nothing in the way of mission work among the colored people of the community. A black man would not dare to enter their Sabbath school or attend their preaching.

A few years ago this statement was made with reference to the Southern churches: "With reference to the religious contributions to the betterment of the Negro, it may be said that our churches have been pursuing a penny-wise and pound-foolish economy. The Presbyterians last year gave an average of three postage stamps per member to the work. The Methodists averaged less than the price of a cheap soda-water—just a five-cent one. The Southern Baptist Convention has only been asking from its large membership \$15,000 annually for this tremendous work. Do we mean to say that one cent per member is doing our share in evangelizing the whole race? God pity the southern Christians, the southern

churches and the Southern States if we do not awake to our responsibility in this hour of opportunity."

Another reason is that the economic, the social and the moral welfare of both races and both sections of the country is involved in the solution of this problem. As Booker T. Washington said: "One race cannot hold the other down in the gutter without getting down there itself." If the South is ever to be relieved of the burden that the great mass of its negro population is socially, economically, politically and morally, it surely must be by making the negro self-respecting and self-supporting. A developed plant, animal or man is far more valuable to society than the undeveloped. The South cannot realize its destiny if one-third of its population is undeveloped and inefficient. Unless educated intellectually and morally the negro will become not only more and more of a burden, but a positive menace to the welfare of the community. And only as the black man's standard of living and moral character are improved through the influence of Christian education can he be removed from the exploitations of the white man who would keep him in ignorance and subserviency for the purpose of accomplishing vile and selfish ends.

The need is imperative because under the conditions that exist souls are perishing. Neglected by the whites, handicapped by obstacles purposely thrown in their way, blinded by their own ignorance and misguided by incompetent leaders of their own race, their pitiful struggles call for the help that it is within the power of the strong hand of Christian charity to extend. We equip and send forth foreign missionaries to the barbarous peoples of other lands, but here is a benighted people living in our very midst and speaking our own language who can be reached with far less sacrifice and expense. For us the largeness of the opportunity lays special emphasis upon the obligation

which the Master Himself has imposed upon his disciples when he said, "Go ye into all the world and preach the gospel to every creature."

Results are more easily discerned in a broad and comprehensive survey than a close at hand inspection. You cannot mark the growth of a tree over night, but the progress of years is quite noticeable.

For more than forty years our mission has stood as a beacon light in this community, teaching the ignorant, guiding the wayward, encouraging those who were striving for better things in life, relieving the distressed, comforting the sick and dying. The word of God which is the seed of the kingdom has been sown with a lavish hand. Thousands of children have been brought under religious restraint. Manner of life and moral character have been refined by contact with the teaching and examples of the missionaries. Some of the prominent men in the business and professional activities of this city bear the impress of the mission on their lives and gratefully acknowledge the help it has been to them. Parents who were formerly students at Knox Academy bring their children to us with the desire to have them rise to better positions in life than what they have been able to attain. Some have gone from Knox to higher institutions of learning to fit themselves for the larger spheres of influence and usefulness. Thus the leaven of the mission is working in the meal. Its presence has told and will continue to tell upon the life of the community. And the Church's work of faith and labor of love which she has bestowed upon this needy field will not be forgotten by Him in whose name the service has been rendered and who has assured us that in due time we shall reap, if we faint not.

Brethren, pray for us.

## CHINA'S DANGER AND OPPORTUNITY.

Dr. George Sherwood Eddy, who has recently been on a visit to China, writes in *The Missionary Review of the World* for October:

After returning from the battle front in France, it seems to the writer that there are three great crises in the world today; one in the war zone, one in Russia, one in China. What is to be the future of Europe? What is to be the fate of Russia? Is China to be united or divided, saved or lost, conquered or free? Never was there a time when China faced a greater crisis in her history. After visiting many of the provincial capitals on four tours during the last twelve years, and during the last twenty years the different countries in Asia, one is driven to confess that he has never seen a nation in such desperate need, in such imminent danger, or facing such a supreme crisis as is China today.

After four thousand years of self-government, China seems to be in danger of losing her independence. As a friend of China, I believe in the inherent strength of the Chinese people, in their great past and their mighty future possibilities. I write not as a pessimist, but as an optimist and as one who believes that China may yet be one of the greatest if not the greatest Christian country in the world, far in advance of the Christian nations in Europe and America today.

China stands today in imminent peril of a great national humiliation. It is plain to anyone who visits China and travels throughout the land that something is the matter, that the trouble is radical, fundamental and widespread. After four thousand years, China seems to be almost at the point of breaking down in her government, and is in danger of moral and material bankruptcy.

The man who today is probably China's leading patriot says: "The outlook for China is exceedingly dark

and very seriously dangerous. The whole country is torn by factions. As a result of this internal strife there is really no spot in China which you may call safe, where life and property are adequately protected. What will happen to China I do not know; whether she will live as a nation I do not know. I think we have only to try to think of ourselves as at the throne of Christ; that God after all rules the world and that the destinies of all nations are in His hands. . . . "We need Jesus Christ today because we need more light. There is utter darkness and it is largely the ignorance of the people that has been the cause of all the great trouble in China. We need Christ because of the richer life which he brings; and I do not believe that richer life can come to China unless we have a penitent life with which to begin. The root of all evils in China is the love of self. Those evils produced by such sins as concubinage, gambling, seeking power and wealth are largely due to selfishness and to the idea that man himself is the most important. Christ comes and teaches us to think in terms of God, in terms of humanity. This is the only hope, so far as I can see." These words from this great representative Christian patriot seem to voice the deepest feeling of China's Christian leaders throughout the land today.

In the movement for personal evangelism lies the hope of China. In this hour, so dark politically but religiously so bright, let us go forward to meet the need of China.

In North China, where Dr. Eddy held meetings and where there was a subsequent mobilization of Chinese Christian activities, some of the results were as follows: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. In Manchuria 6000 workers took part, and 1000 villages were reached.

## THE GOSPEL OF WEALTH.

By EDWIN M. POTEAT.

We have been thrown by the war into a great common sorrow and task, and I for one, am glad that the United States has been drawn into the struggle, for it gives us an opportunity to prove to ourselves and to all the world that we value Righteousness above Money.

They are telling us from Washington that we must supply thirty billions of dollars this year for war expenses. No feature of this staggering situation is more impressive than the release of these billions. We have almost suddenly evoked a volume of sacrificial living the like of which was never dreamed of before.

Why are we giving these billions of money? There are several reasons. Some are giving because others do, caught in a stream they have been carried forward perhaps against their will. Others are giving and willingly in the form of taxes because the Government demands it. Still others, indeed all of us, are giving to the enormous relief funds under the impulse of sympathy. Many of colder temperament are giving under the constraint of self-interest. They say, "We must protect ourselves, our turn would certainly come for invasion if Germany should win in Europe." Perhaps, after all, patriotism makes the widest appeal.

Sympathy, self-interest, patriotism. But now, we must not be afraid to tell ourselves that when all is said these motives are relatively superficial; and if this vast volume of sacrificial living is to be kept alive, if this stream of gold is not to perish in the deserts of selfishness, deeper motives must be uncovered and an even larger enterprise than winning the war must be revealed.

The man whose reactions to the war have interested me most is Mr. H. G. Wells. He has undergone, and is still in the process of, a most striking pilgrimage from scientific agnos-

ticism toward Christianity, and he has reached this point: "The sway of the Kingdom of God over a sisterhood of democratic states throughout the earth is the only hope of mankind."

Surely the Kingdom of God is the greater enterprise and the motives of the Kingdom are the deeper motives.

It is now twenty-nine years ago that Mr. Andrew Carnegie published in the *North American Review* an article entitled "Wealth." This article attracted the attention of Mr. Gladstone in England and was republished there under the title, "The Gospel of Wealth." It opened an extremely interesting discussion in which Mr. Carnegie, Mr. Gladstone and Hugh Price Hughes were the leading participants. The discussion ran through two or three years and Mr. Carnegie's contributions to it were brought together and published in this country in a volume entitled "The Gospel of Wealth." The whole volume might be described as a sermon by a millionaire on the text: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." Take a sample quotation and bear in mind that I am not here reading from a tract issued by the Laymen's Missionary Movement but from a volume published by Mr. Carnegie back in the nineties: "This is held to be the duty of the man of wealth, to set an example of modest, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which in his judgment is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save by using it year by year for the general good. The day already dawns when the man who dies leaving behind him millions of



available wealth which was free for him to administer during life will pass away, 'unwept, unhonored and unsung,' no matter to what use he leaves the dross which he cannot take with him. Of such as this the public verdict will be, the man who dies thus rich dies disgraced. Such, in my opinion, is the true Gospel of Wealth."

This quotation and many more which could be multiplied from many sources, show that we are approaching the next great generalization in the history of thought, namely, a definition of property. But it must be confessed that there is widespread ignorance on the whole subject. This ignorance is in part accounted for by the fact that our ideas about property have descended to us from pre-Christian times and along a line only here and there, and in the case of individuals touched by Christianity. As we read in the volume entitled "Property, Its Duties and Rights," by Bishop Gore, and others, "We are perfectly orthodox pagans on the subject of property." The other reason for our ignorance is that business expansion has been so rapid. We have been too absorbed in organizing business on a world scale to grow a conscience corresponding to it. It does not at all follow that a man whose moral intelligence was entirely adequate to a neighborhood transaction of buying and selling will certainly be able to make proper moral adjustment to business of world-wide proportions. And one sees signs today of honest perplexity on the part of earnest men who find themselves possessed of wealth far beyond their immediate needs. The first mood of a man who discovers that he is growing rich is

one of self-gratulation, with its appealing temptations to luxurious living, and many in our times have fallen here. Their life can be paralleled, line for line, in the pagan era of the Roman Empire.

The honest perplexity referred to above is a sign of hope that men would escape such a doom. Money begins to cry aloud "What must I do to be saved?" The answer can be given in two propositions. First, acknowledge redemption in Christ, accomplished once for all. Every power of the soul and every dollar of my fortune has a blood mortgage on it; and every square inch of the earth where Jesus died is forever sacred. Second, acknowledge the joint partnership of God and society and the individual in the making of money.

In such a time as that it needed no prophet to tell that Rome was on her way to ruin and that the destruction of the Eternal City was only a question of time.—*Men and Missions.*

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Prosperity rarely brings out the best there is in a man. It is usually called forth by adversity.

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The tongue is the only edged tool that grows sharper by use. It is, too, the only edged tool that can heal wounds as well as make them.

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"I always spend Sunday in settling my accounts." "Then, sir, you will find that the day of judgment will be spent in the same manner."

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He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.

## NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

A cablegram, dated Canton, October 26th, received by Mr. E. A. Barr, of Pittsburgh, and relayed by telegram to the Corresponding Secretary, announces the safe arrival in Canton of Misses Jean M. Barr and Lillian L. McCracken.

\* \* \* \*

A private letter from one of the missionaries in China says: "As you would expect, Dr. Wright is not only one of the most highly respected men in Canton, but he is loved by all. He is so happy in the work, too, and is as busy as can be all the time."

\* \* \* \*

We are glad to tell that through the personal interest and kindness of the Thomas Cook, Sons & Co. passage has been secured for Rev. and Mrs. A. I. Robb and daughter on the S. S. Fushimi Maru, which leaves Seattle October 30th. Dr. Robb and his family expect to take advantage of this arrangement and are rejoicing that their journey has been no longer delayed.

\* \* \* \*

The mission in China has a Committee on Witness Bearing, of which Dr. E. J. M. Dickson is chairman. A recent letter mentions that the committee is getting "down to business" and as a consequence "some of our distinctive principles and other teachings will have a wider circulation." The breadth of vision, energy and enthusiasm of Dr. Dickson are spoken of as inspiring to others with whom he works. Dr. Wright's work in Canton is also spoken of in terms of high appreciation.

\* \* \* \*

Recent letters from Misses Dean and Stewart to Dr. Ida M. Scott, written on their way home after vacation, indicate that they are going back well

and strong physically and spiritually. Here are a few quotations: "I feel actually hungry in my desire to help these people to know Christ." "These are lazy days for me (vacation days) but I am glad of so much time for prayer and meditation." "I am returning with the determination to be a miracle worker by *His Grace*." OLIVE TREES does not understand this term "miracle worker" to be here used in the technical, but rather in the popular sense of "wonder worker." One more quotation: "I got a new thought in *listening* to God in prayer." Dr. Scott adds: "Both plead for my prayers for them in the work. Surely we may expect great things when the workers are returning to their work in such a spirit."

\* \* \* \*

It is pleasant to see again the one-time familiar blue envelope of the American Mission, Mersine, Asia Minor. It, containing a letter and a much censored postal, came to us from Mrs. McFarland in Switzerland. Both were written by her good husband August 19th and 26th and were received together. She says:

"Mr. McFarland is real well again and says he never felt better. Dr. Peoples and he are both at work. Only a very few in the overflow but the regular hospital is kept busy. In his card he speaks of the fine weather, bright days, cool nights and even snow visible on Taurus. Of course, he expresses the hope that Mrs. McFarland may soon join him."

Mrs. McFarland mentions her anxiety for her sister, Miss Maggie B. Edgar and Mrs. Stewart at Latakia. Also that she had written Dr. Stewart at Konia but has no assurance that her letters reach him. On September 30th she says "It is chilly and rainy

here this morning and the days have come when one would enjoy a nice grate fire. But it is so long since I have seen one that I almost forget what it looks like. Fuel is terribly scarce and they expect to give us no heat at the hotel until November. Have to pay 9 francs a day for my board now and as soon as the heat is turned on it will be 10.”

\* \* \* \* \*

What may prove to be a very important item of news from the viewpoint of our Levant Missions is announced by the Associated Press in the Public Ledger, of Philadelphia, Monday morning, October 28. Aleppo fell to the British cavalry and armored cars, last Saturday, October 26th. If it may be presumed by us that the coast has been cleared all the north as far as Aleppo, then our station at Lakakia and all the surrounding territory in which our missionaries have worked in years past has been cleared of Turkish rule and soldiers. We await with the deepest interest further news as to the situation as it may concern our work and workers there. Will it now be possible for them to write us, and for us to write to them? For more than two years we have had no direct correspondence with them. We fondly hope the Lord has wrought great things for them and that field, whereof both they and we at home may be glad. And may the deliverance go on now, speedily, till Mersina, Alexandretta, Adana and all the outlying stations are reopened to the blessed gospel! If ever, since the conflict began, we have had occasion to praise God for his working and pray for him to continue his working, we are now in such a time. Let us besiege God's throne with a volume of prayer for our dear missionaries and their work in that long down-trodden land. OLIVE TREES wishes heartily to thank the Public Ledger for the privilege of reproducing the accompanying map, which so clearly shows the relative positions of our stations and for the

text accompanying the map, which explains not only the political significance of this the “crowning event of the victorious campaign of General Allenby,” but also so clearly implies the far-reaching significance of these thrilling triumphs to the cause of missions. The Associated Press dispatch says “the fall of Aleppo is expected to be a decisive factor in determining Turkey to sue for peace.” The comment of the Public Ledger follows:

“The fall of Aleppo to the British is the crowning event of the victorious campaign of General Allenby, in which he captured Jerusalem and Damascus on his way northward through Palestine and Syria. Aleppo is 185 miles north of Damascus and seventy miles east of the Mediterranean Sea.

“At Aleppo the railway line from Constantinople branches, one line go-



THE SYRIAN WAR THEATRE. (Reproduced by courtesy of the Public Ledger, Philadelphia).

ing southward to Palestine and the other east and south to Bagdad.

“With Aleppo in the hands of the British, the Turkish forces facing the British army in Mesopotamia are in a more or less precarious position. The railroad from Aleppo has been their main source of supply, and the cutting of the line at Aleppo makes it useless to the Turks.

“An advance northward from Aleppo would cut off the Turkish

forces in Armenia and northern Mesopotamia and would open a road over which to send help to the Czecho-Slovak and other anti-Bolshevik forces in Russia.

"Aleppo has a population of about 125,000."

**Tak Hing, China.** A letter of August 19th from Rev. John K. Robb of Tak Hing, was received a few days ago. He says, "The mails are very slow at present. The latest word I have had from Mrs. Robb was dated June 13th, and the Mission is still in the dark as regards Synod's doings." Perhaps this accounts for the dearth of news from China. Mr. Robb further writes, "We are having some matters of a purely local character to look after at present, the principal one being another high water stage. We had one about the last of May, and while the river has been fairly high almost ever since then, it has not been in what we would call flood until within the last few days. I left the island on the 15th. That evening when my steamer left Hong Kong the typhoon signals indicating that a typhoon was within 300 miles were showing. The next morning we arrived at San Shui, where the customs are located. The wind was blowing a gale, and there was rain in abundance. It was impossible for the steamer to get lighters to take off cargo with such a storm on, so we lay there all day and the next night, getting away finally on Friday morning and arriving here about 8.30 that night. I found the water much higher than when I started for the island, and it was still coming. Saturday morning it had reached a point lacking just an inch and a half below the level of our first floor, but there it had stopped and was stationary for about twelve hours and then began going down a little, until as I write, Monday morning, it is down about four inches. On Saturday evening it looked as if our first floor would certainly be flooded and so I had everything taken upstairs and

all the doors and screen doors taken off. That was unnecessary, as it has turned out, but, of course, I did not know that it was going to stop so soon. This morning there is water all around me but we will just have to wait its going down before we can do anything. There will not be need for relief work this year as the water did not reach such a stage as to work the devastation that it has done in some previous years. Its effects will be bad in some cases, but this will not class as a calamity to the whole community, as was the case some three or four years ago. Needless to say I am perfectly satisfied that the water came no higher. It makes an awful mess of things when it gets into our houses, to say nothing of the hardship it inflicts on the population throughout the community."

Live up to the light that is in you and the Father of lights will give you more light.

No one can write, or print, or give, or read a bad book without having reason to regret it.

The chief business of the Christian Church is not to nurse itself, but to evangelize the world.

It is while you are resisting little temptations that you are growing strong.—*Phillips Brooks.*

No boys that smoke cigarettes or that have been addicted to the use of cigarettes will be employed in Chicago Post Office.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will come forth a new crop of rank weeds.

Jacob Barker, the English infidel, said, after his conversion, that his skepticism had been a form of self-conceit. It is often so.

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### MISSION STUDY.

#### Women Workers of the Orient.

##### *Chapter II.*

#### The Wage Earners.

By MARY E. METHENY.

1. What is the average income per year in India?
2. Is it possible for working women to choose their work?
3. What do they take in road making and building?
4. What are the wages for a day's work?
5. What kind of work do Chinese women do in Hong Kong?
6. At Canton?
7. How are ships coaled at Nagasaki?
8. Describe a "bridge party" in Japan?
9. How are trunks carried in a certain village in Japan?
10. How many hours of work in a day of Turkish industry?
11. What is the daily wage for this work?
12. How many workers in rug factories in Sivas?
13. What ages are the workers?
14. What are the hours and the pay?
15. What are the conditions in the cotton mills of Bombay?
16. Are they better or worse than those in other Oriental countries?
17. What hardships in the way of life?
18. Why can the workers not have fresh air?
19. Are there any efforts to provide suitable buildings?
20. What factory work are women doing in China?
21. In Peking?
22. What recently started industry in Shanghai?
23. Who owns many of the large factories in China?
24. What are the chief industries of Shanghai?
25. What is one of the worst elements in these industries?
26. Is industrialism likely to decrease or increase?
27. What is the great industrial nation of the East?
28. In what country is the proportion of women laborers to men greatest?
29. What of the smaller establishments?
30. Are there factory laws in Japan?
31. What are some of the conditions under which the women work?
32. Are the evils bodily only?
33. Are there any better class factories.
34. What three laws have been passed?
35. What excuse for not executing these?
36. What dangers to the race from such work?
37. Who are the geisha girls?
38. What is the only cure for this state of things.

### JUNIOR DEPARTMENT.

#### Jack and Janet in the Philippines.

##### *Chapter II.*

#### The Forbidden Book.

Dear Boys and Girls:

The Philippine Islands lie like gems in the Pacific Ocean. By nature so beautiful, it seems impossible that man should make of them a seething pot of discontent, cruelty and bloodshed. Yet such it became through selfishness and greed.

You remember the story last month

of Dr. Jose Rizal. He tried to help his people when he saw how poor and miserable they were, but the priests had him put to death. The priests were keeping all the money and power in their own hands, and for this reason the people were poor, ignorant and dissatisfied. Yet any attempt to change conditions was bitterly resented and fought by the priests because that would mean loss of power and of wealth.

They were specially anxious that the people should not have the Bible. Does that seem strange to you? Do you wonder why they should forbid the Bible above all other books? Let us see if we can find the reason for this.

The Bible teaches us to fear God and that we shall worship and serve him only. The priests taught the people to fear and obey them and to worship the pope, the Virgin Mary and all the so-called saints. The Bible teaches that in God's sight all men are equal. Ministers are called of God to be teachers but they must be men of pure and blameless lives. Law and authority are ordained of God and the magistrates are to administer justice in accordance with His laws and for the good of the people. There must be no oppression and no tyranny on the part of those in high places. The priests knew that their lives would not stand the test in the light of God's Word; they knew that their power would not endure if men learned the laws of justice taught in God's Book. They were afraid to let the people have the Bible.

The Bible is the most democratic book in the world. It teaches theocracy. God is King. Under Him all men are equal. Some are called to be ministers and some to be judges among the people, yet they are leaders only. If they do anything contrary to the law of God, then they are not to be obeyed. It teaches equality and freedom such as no nation has yet attained. The priests rightly

feared its influence if they wished to retain their power.

In spite of its being forbidden, some copies were smuggled into the islands. People risked their lives in order to do this and the results seemed very small. Finally a priest named Lavallo was converted. He was immediately excommunicated from the Church and his life was in danger but his friends helped him to escape to Spain.

It seemed as though his usefulness in the Philippines was ended. He turned his attention, however, to translating the Word into some of the Philippine dialects, just as Luther under similar circumstances translated the Bible into the language of his people. He and another man took some copies and went back to Manila but their errand was discovered. They were poisoned and in a short time Lavallo died.

Still there was no Bible for the Philippines. Later more people were banished and these men also turned their attention to translating the Bible for their countrymen. So when the islands were taken over by the United States, the Word was ready to be sold to the people in their own tongue.

The Bible is no longer the "Forbidden book" in the Philippines, and as we study through the year we shall learn something of the change it is making in the lives of the people.

MARY A. MCWILLIAMS.

*(Continued from October Number)*

MARY SLESSOR OF CALABAR

By MRS. C. R. McCARTNEY

The fineness of her mind contrasts strangely with her crude unconventional manner of life. Writing to a friend she makes a beautiful reference to sympathy which unconsciously reflects her own character: "What a strange thing is sympathy; undefinable, untranslatable, and yet the most real thing and the greatest power in human life. How strangely our souls go out to some other souls. The man

or woman who has this subtle gift of sympathy and magnetism possesses the most precious thing on earth."

As she was now finding difficulty in going around, friends in the home church sent out a wheeled chair, or rather box on wheels. The gift thrilled her with gratitude, for she saw now the means of a still wider range of work. She opened her new stations all along the Government road wherever she could get a village to listen to the message.

A most affectionate relation existed between her and the numerous officials that were sent out. Sometimes Mary would write to their wives and mothers telling of the good work they were doing. One lady replied, "I agree with you about my husband and you are welcome to court and woo him as much as you like." The secret of Mary's intense life, enabling her to overcome physical weakness and to face the danger of the African Bush was her intimate contact with the Unseen through her Bible and prayer. When Mr. Smith, of Dundee, asked for her testimony to include in his book on answers to prayer, she wrote, "My life is one long daily, hourly record of answer to prayer—for physical health, for guidance, for errors and dangers averted, for enmity to Gospel subdued, for food provided at the exact time of needs, etc. I can testify that God answers prayer. But conditions are attached and everything depends upon the correspondence between earth and heaven. It is like a wireless message. We must have receiving power." To one who complained that she did not receive answer she wrote, "I know what it is to pray for long years and never get the answer. I had to pray for my father, but I know my Heavenly Father so well that I can leave with Him for the lower fatherhood." Sometimes in the mission hours she would call the children to prayer at odd times, and Jean would remonstrate, saying, "The time is long past, Jean," she would reply, "the gate of

heaven is never shut. I want to teach them that they can pray anywhere and anytime."

Going back to her early post after eight years' absence she met with a wonderful reception. The children astonished them all, these big, healthy, happy young people, the despised twins that she had rescued. When Sir Frederick R. Luger arrived as Governor General he was so impressed by the record of her achievements that he wrote home, recommending that Mary's services should be brought to royal notice. This was done and she was made member of the Order of the Ludwig. .Olive Trees. .103 10x15 B Hospital of St. John of Jerusalem, of which the king is head. The badge sent out was a Maltese cross in silver. A Government launch was sent to bring her down to Calabar to receive it. Always an advocate of games, she attended a cricket match and sham fight and was entertained at lunch at the Government House. Forty Europeans were invited to tea at the McGreggor.s Altogether she was so lionized that she felt ashamed. Every such experience threw her with more energy into the work. In her box on wheels she pushed ahead into new territory. One chief objecting to her introducing the new religion, but willing that they should have some education, she told him, "If you don't take the Gospel, you can't have a teacher. But I'm going to bring both. I shall put up a shed on the roadside and hold services whenever I have a chance." But the battle about twins had to be gone over again here.

When the first news came here of the great war, she exclaimed, "Thank God, Britain is not the aggressor." She took intense interest in the news, realizing from the proximity of the German colony how it might affect the mission field. Once more she was attacked with fever and diarrhoea. Her friends wished her to go home for a rest and she almost consented; but looking at the piles of lumber that had been brought to erect a building

at Ikpe, one of her out stations, she shook her head saying, "No moving from here till the house is up and ready for some one to take up the work." It was a trying time for her in her weakened condition, with her gang of fifty lazy, inefficient lads, whose work had to be gone over again if she absented herself one hour. The reaction soon followed, and fearing that her end might be near, she called her bairns around her and told them what to do in case she died, and sent to the Mission for one of her friends there to come. "Mary must be very ill before she would send for any one," and the friend cycled up at once. She found her, indeed, very weak, but when the Sabbath came her old spirit revived and she went over and conducted the service. Next day she was far spent, and her twin bairns, Jeanie and Maggie, Alice and Whitey, and the friend who had come from the Mission stood about her bed weeping and watching for the end. At last, wild weeping told the villagers that "Ma Kambe," the Great Mother, had entered into the presence of the King.

### A MESSAGE TO THE MOTHERS IN THIS WAR.

What has been the effect so far and what will be our lesson out of this terrible cataclysm, we should ask ourselves. Those of us who know what it means to spend sleepless nights, on wet pillows, and to watch for the postman with impatient hearts, have a bond of sympathy we never felt before, both with each other and with those other mothers "over there," whose sons will never return. We feel the whole world has been drawn closer together by the events of the recent months or years.

As our boys in trench or camp have "bunked" or "messed" with those other boys of perhaps a darker skin or foreign name they have become chums, all race distinction being lost in the feeling of comradeship, as one who had been three years in the

trenches told us recently, "You may talk of love and loyalty for wife or sister, but that loyalty and devotion shown by one who risks his life in "no man's land," to save a wounded comrade, is of even a diviner quality, and the feeling of the one so saved is almost spiritual in its nature."

Formerly such comrades may have been "Dago," "Sheeny," "Chink," "Nigger," "Greaser" or "Jap." Now they are pals and brothers to fight with and to die for. An appreciation also on the part of our boys, for the home land and home folks; and what these all mean to them is seen very frequently in letters from those "gone across." One said he would always have a higher respect for his wife whenever he thought of her having to wash dishes three times a day for 365 days a year, since he realizes how he hates to wash his own mess kit.

Another said, "France is a fine country in many ways, but we will not be staying long to admire it when this is over and our work done. Then it will be the good old U. S. A. for the boys over here."

A greater appreciation of our spiritual privilege and inheritance, as one boy said, "Mother, I had always been with you and father in the home and we sort of took our religion for granted; but now it all seems so different, and so real." Another boy wrote to his grandmother—his own mother was gone, "I am about to sail for France, and I realize the uncertainty of the future, and I realize now how I have wasted my early years. I know I am not ready to die, and O, I want you all to pray for me." Thousands are reading God's word who never cared for it before. We are told in one camp 3500 men came out on the side of Christ.

On the mother's part we know what it means to be real intercessors. As our pastor, Rev. Samuel Edgar, told us an incident of talking with a mother who knew her son was soon to go to the service, she said, "I just don't know what I will do." Quickly



he replied, "Yes, you do. You will bid him good-bye and Godspeed and then you will pray as you never prayed before."

One mother told me of waking one night with the impression that her two sailor boys were in danger, and she was impelled to pray earnestly for them. The next letter that came said, "Such a blow as we were in, we thought that we never would survive. But here we are, safe and sound."

Another mother waked with the feeling her boy was in danger and prayed earnestly for help for him. The next letter from him said, "Mother, I have had the hardest fight with myself, but I conquered and will be stronger for it."

The mother thought of the Master's word to Peter, "Satan hath desired to have thee—but I have prayed for thee." One of my own boys wrote me, "Mother, do not worry about me, I am trying to do right the very best I know."

My reply was, "I am not worrying. I have just told our heavenly Father all about it and he loves you far more than I can."

It has made us see more clearly relative values. Things we thought were needs before we have found to be only wants. We can give dollars now where we gave dimes before and still never feel it a sacrifice.

We can also give our boys and, in some cases, girls, too, for a need that is imperative, to save our country, or the world, for democracy and righteousness. Would we just as willingly have given them to save the world for Jesus Christ?

Would we have been as proud of their honor or prowess as a Soldier of the Cross, and to tell our friends where they fought in this or that hard fight and won stars for His crown?

If we can get the vision of the world's need in a spiritual way and be ready and willing to make sacri-

fices in the future for the "glory of the Kingdom," then our present sacrifices will not have been in vain.

MATILDA STEWART MCCLELLAND.  
Greeley, Colo.

#### TO CORRESPONDENTS.

The Editors of the Women's Department request the several Presbyterian organizations through their executives to send as soon as possible the names of their correspondents that we may publish them.

We already have Colorado, Mrs. S. B. McClellan, Greeley; Illinois, Mrs. M. H. McMillan, Mrs. Owen F. Thompson; Iowa, Mrs. Russell Harsh.

Articles will be inserted in the following order:

Mrs. McClellan, Mrs. McMillan, Mrs. Harsh. We hope to have a full list for the next number of OLIVE TREES.

M. E. METHENY.

#### LITTLE STORIES OF JERUSALEM.

The whole Church is interested in what is taking place in these days in Palestine, not only because of the great importance of the events themselves, but because we are represented in the unit at work among the remnant of the persecuted. The following is from the letter of Major Waters, the correspondent of the "Christian Herald" at the front, in the issue of September 25th. He says:

"Here are some stories which I asked one of our social workers to get for me in the refugee camp of Wady Arrar, not far from Jerusalem, for I have found that many of the women among the refugees will talk more freely with a woman than with a man.

The lady who wrote the following was for years a missionary in Asia Minor, and has forbidden me to use her name for the reason that the publication of the shocking stories told by her might be used against some of her friends in the places where she was stationed; and if, when the war ceases, she should go back to her old missionary point, the anger of the

Turks might even then be visited upon her. However, the anonymous character of these tales does not in any way vitiate their truthfulness."

IN A REFUGEE CAMP.

A conical tent, with the bottom turned up all around to make pockets for the meagre belongings of the occupants; for furniture strips of goat-hair sacking. They gave me a piece doubled up pillow-wise, doing their best to make their guest comfortable—these women, who three years ago in their northern homes would have placed me on a cushioned divan, covered with snow-white muslin and crochet work, and who would have brought me coffee and sweets made by their own housewifely hands. One of them showed me the dress she was wearing.

"This is all I have," she said, "and it is a gift. The enemy stripped me stark naked. We were so tired walking and our feet were cut so badly. When we got to Jerusalem I thought we could stop, but the authorities were afraid of illness in the city and sent us directly to the camp. When they put us on the train I cried. I had hoped to see the Saviour's tomb, and weep and find comfort there. I thought I might have had that after all those months of misery," she sighed.

Another woman, dressed in a futurist dream pieced together with a cubist nightmare, looked up and grinned. "When are they going to give me something to wear?" she asked.

"It's her own fault she has not a frock," said the first woman. "You see she ran off to Jerusalem and so did some of the men. They put the men in the guard house, and they told her she could not have a new frock."

"What did you want to go to Jerusalem for?" I asked, for the walk is not one that I should care to take myself.

"What did I want to go to Jerusalem for? To see the Church of the Holy Sepulchre and all the relics, of course."

"Did you get to see them?"

"Yes, everything. What do I care about a dress? I saw everything."

I looked at them both—the woman who after all the horrors of deportation had still tears to shed because she had not seen the shrine of her faith; the other content in rags because she had, and remembered the steps to the crypt of the Holy Sepulchre, worn by the feet of millions. Immense hunger of the spirit! Impulsion not to be explained by any economic theory!

(To be Continued).

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